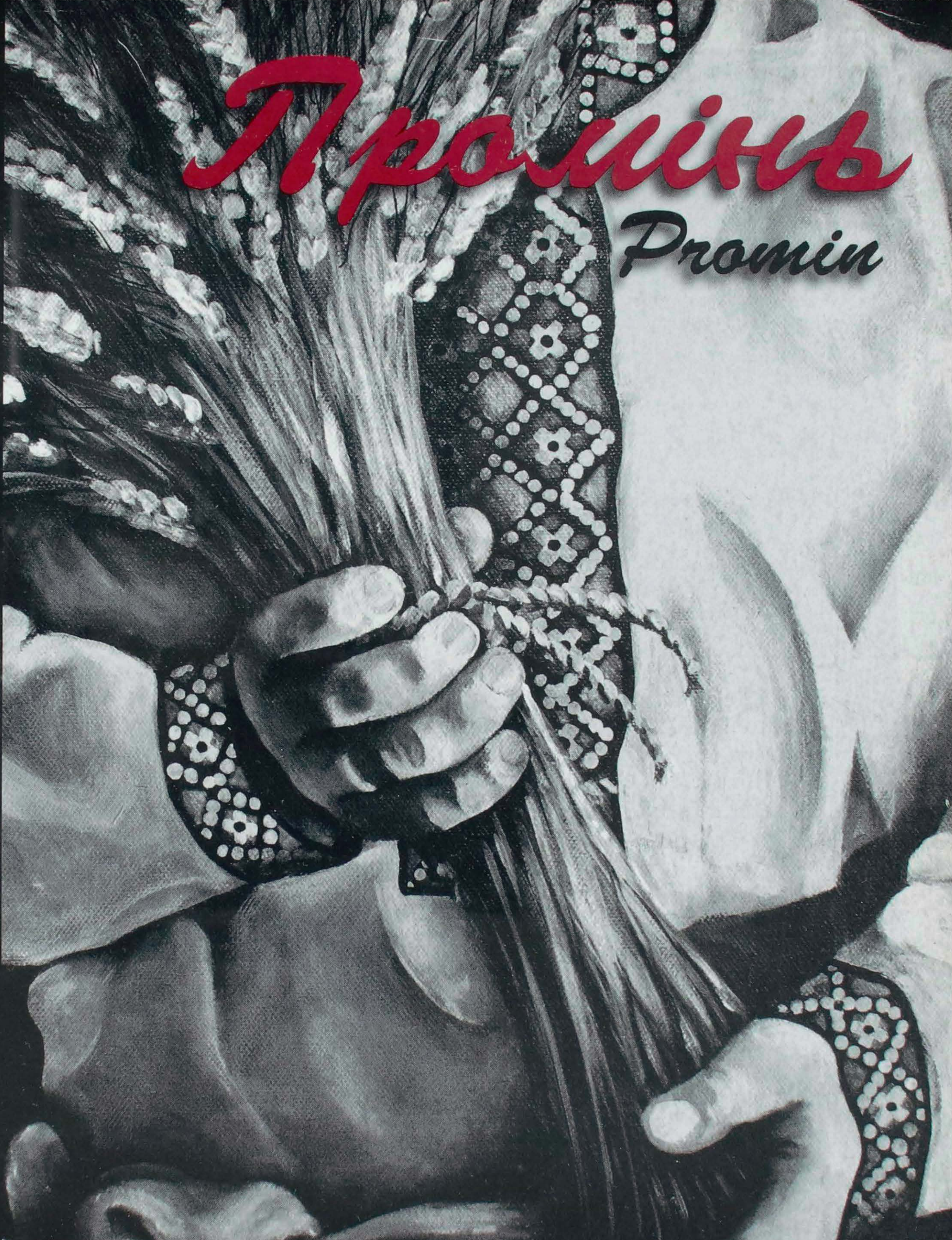
Промінь

Promin



Мода в Віндзорі
Fashion in Windsor, ON

Оклик
Challenge

Орися Сушко Відзначена
Orysia Sushko Wins Award

Союз Українок Канади

December 2014/January 2015 Issue

ПРОМІНЬ

Виходить що другого місяця,
видає
СОЮЗ УКРАЇНОК КАНАДИ

Рік *LIV*
грудень 2014 - січень 2015

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Chair, Promin Editorial Board
Carla Kozak
Editor - Leona Bridges
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Administrator **- Carla Kozak**
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promin@uwac-national.ca

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Canadä

Союз Українок Канади
Ukrainian Women's Association of Canada
National Office
10611 - 110 Avenue
Edmonton AB T5H 1H7

Редакційна

Дорогі Читачі!

Віншую Вас цими святами,
Щоби Ви в щастю і здоров'ю
Їх перепровадили,
До Нового Року дочекали;
Від Нового Року до Богоявлення,
Від Богоявлення до Воскресення,
Від Воскресення до сто літ,
Поки Вам Господь призначив вік.

Маємо традицію віншування або поздоровлення в часі Різдв'яних Свят. Знайшла кілька віншувань. Може Вам придадуться!

Христос народився,
Радість для світа.
Мир у вашім домі та многії літа!

*

Зірка на небі
Вістку голосить:
Спасіння наше
Христос приносить.

Він народився
В бідній яскині,
Мир всьому світу
Вручив до нині.

Хай в вашім серцю
Мир цей сіяє.
Радо святкуйте.
Бог ся раждає!

*

У це Різдво Христове,
В цю святочну днину
Вітаю Вас
І всю Вашу Родину.

Шоб до Вас достатки
Добра хвиля плила.
За це Божа Мати
Бога все молила.

І буде молити
Щоб від супостата
Всіх нас заступити,
Відвернути ката.

І всю Україну
Буде боронити
Від згубу-загину,
Старця і дитину.

Я на цьому браття, сестри,
Коляду кінчаю.
Щастя, долі дому цьому
Всім щиро бажаю!

Христос народився! Славім Його!

Веселих Свят і Щасливого Нового Року!

Леона Фарина Бриджес, Редакторка

Editorial

Dear Readers,

May you be blessed with all that is good and joyous in this Christmas season! God grant you health and happiness in the New Year!

Ukrainian Canadians have inherited a store of Christmas greetings, both short and long. I have shared a number of these with you in my Ukrainian editorial. I know of none that have been written in English, however. (Please forward to me any English language "vinshuvannia" you may have encountered.)

Instead, I offer you a poetic Christmas vignette that I would like to dedicate to my late Mama, Natalka Faryna Kit, a "dyed in the wool" Soyuzanka.

Leona Faryna Bridges, Editor

The Carrollers

Frost on the windshield,
Chilled to the bone,
Mama and I
Took a carrolling zone.

What's the first address?
She wants to know.
I think it's this way
And off we go.

Creak on the staircase,
I ring the bell.
Will you accept us?
Enter pell-mell.

She sings the alto,
I have the tune.
Our "God Eternal"
Infuses the room.

I give a greeting—
Wishes so warm!
Mother and daughter
Say, "Christ is born!"

"Let us glorify Him!"

Дідух - Didukh

Дідух («дід», «дідочок» «коляда», «колядник», «сніп-рай») — українська різдвяна прикраса, символ пожертвування найкращого збіжжя у хліборобських культурах.

Дідух — це дідівський дух, чи дух дідів, тобто всіх попередників роду. Цей давній обряд засвідчує те, з якою великою шаною й повагою ставилися пращури до свого родоводу.

On January 6, the "didukh", a decorative sheaf of the finest wheat, is brought into the house on Ukrainian Christmas Eve by the head of the household. It symbolizes a gathering of the clan—both current and deceased family members. By this means, the spirits of our "grandfathers" enter and share in the traditional family meal. The "didukh" remains in a place of honour until the Feast of Jordan on January 19.

http://ukraine.ui.ua/ua/traditsii-obryady/obryadovaya-simvolika/didyx

Cover image supplied by Erin Haugen and features her orginal acrylic painting:

Віншуемо Вас
Acrylic on Canvas
12" x 16"

For more information on this piece or other work by Erin, please contact ehaugen@hotmail.ca or visit www.facebook.com/erinhaugenart

DONATIONS

Nadine Brow, Edmonton, AB $15
Katherine Choloniwsky, Edmonton, AB, $10
Dobr. T. Domaradz, Athabasca, AB, $5
Olga Goreglad, Oshawa, ON, $30
Elizabeth Lyne, Kamloops, BC, $25
Dr. and Mrs. George Lysyk, Oshawa, ON, $50
Claudia Mykytiuk, Toronto, ON, $50
Vera Shewchuk, Willowdale, ON, $50
Stefania Stefura, Montreal, QC, $10
UWAC Windsor, ON, $100
Daughters of Ukraine Branch, UWAC, Regina, SK, $100

Donations in Memory of...

$100 from William, Michael, Myroslaw, Victor, Larry and their families in memory of Elizabeth "Betty" (Tomashewski) (Zaleschuk) Metropolit, January 14, 1914 to June 18, 2014, formerly of Carseland and Strathmore, AB and Meecham and Saskatoon, SK

$25 from Dorothy Stachniak in memory of Annie Call, who fell asleep in the Lord on August 21, 2014

$100 from Carla Kozak in memory of Annie Call, Sept 19, 1924 to Aug 21, 2014

$50 from Olha Drul in memory of Anastasia Kowal and Anne Kondrat

$25 from Olena Pchilka Branch UWAC, Yorkton, SK in memory of Katie Kwasnitza, who fell asleep in the Lord on May 11, 2014

$100 from Robert and Maria Bulmer in memory of Paraskevia Woron, Calgary, Sept 28, 1923 to Dec 8, 2013

$50 from St. Michael's Branch, UWAC, Edmonton, AB in memory of Jean Zotek

$25 from Lesia Ukrainka Branch UWAC, Winnipeg, MB in memory of Mary Feechuk, March 12, 1928 to September 24, 2014

$25 from Olha Kobylianska Branch UWAC, Smoky Lake, AB in memory of Mary (Warawa) Natchuk who fell asleep in the Lord October 15, 2014 at the age of 94: a member of their branch since 1944.

Please note that the deadline for submissions for our December/January issue is **December 20, 2014**.
Future submission deadlines will fall on or around the 20th of every second month should you wish to plan accordingly.
For more information contact:
bridgesl@telus.net

News from Geraldine Nakonechny, UWAC National President

ХРИСТОС РОЖДАЄТЬСЯ СЛАВІМО ЙОГО

У цю радісну пору Різдва Христового, Нового Року, і Богоявлення, центральна управа Союзу Українок Канади, сердечно вітає Ієрархів, Духовенство, і вірних Української Православної Церкви та ввесь Український Народ.

Бажаємо всім миру, здоров'я, й Божого благословення.

On behalf of the Executive of the Ukrainian Women's Association of Canada, I extend warmest wishes to all readers of this Journal – Promin. It is our wish that you celebrate a joyous and memorable Nativity of Christ the Lord. May God's blessings of love and peace be with you in the New Year – 2015.

Biennial Provincial Conventions

Recently, I had the privilege of attending the Biennial Provincial Convention of the Ukrainian Self Reliance League (USRL) and the Ukrainian Women's Association of Canada (UWAC) in Manitoba, Saskatchewan and Alberta. The reports presented by the branches in each of the provinces, indicated a strong commitment to supporting the Ukrainian Orthdox Church and our Ukrainian heritage. It was evident that time and resources were also generously donated to benevolent activities in the community. Thank you UWAC members for your devotion and support of our objectives!

The following Presidents were elected for a two-year term to lead their respective Provincial Councils:

Manitoba – Dobr. Orysia Erhmantraut of Winnipeg
Saskatchewan - Leona Procyshyn of Yorkton
Alberta – Vivian Skakun of Edmonton

We congratulate the newly elected Provincial Presidents and their executives. A very sincere thank you is extended to Past Presidents Sylvia Boychuk of Saskatoon and Cheryl Moisey of Edmonton for their leadership and support.

75th Anniversary

Sincere congratulations to St. Olha's UWAC Branch in Sirko Manitoba on the occasion of their 75th anniversary celebrated on November 2, 2014. Thank you to the members of the branch for the great service and humanitarian work rendered to the Ukrainian Orthodox community. May God grant your members the strength and stamina to continue this vital work.

Special Honours Received by Members

The President of the World Federation of Ukrainian Women's Organizations (WFUWO) and Past President of UWAC, Irene (Orysia) Sushko, C.M. has been named as one of the Top 25 Women of Influence in Canada. Recipients of the award have demonstrated a high level of professional success and have made a significant difference in their field. We congratulate Mrs. Sushko and wish her good health and the strength and stamina to continue this exemplary service.

In Alberta two members of the UWAC received the Hetman Award, presented by the Ukrainian Canadian Congress – Alberta Branch. This award is given for exemplary service in the Ukrainian community. This year's recipients were Frances Sych, Past President of the Lesia Ukrainka Branch in Calmar, Alberta and Eileen Yewchuk, executive member of St. John's Cathedral Branch and the Alberta Provincial UWAC executive. Thank you Frances and Eileen! We are honoured to have you as members of our association.

CYMK/Ukrainian Orthdox Youth

A reorganizational meeting of CYMK was held in August, 2014. In attendance were: CYMK representatives and advisors from Ontario, Manitoba, Saskatchewan and Alberta; Rev. Father Timothy Chrapko and

СЛУХАЄМО СВОЇХ ЧИТАЧІВ!

Your series on **Secrets for Growing Great Garlic** was very timely! We followed your instructions and are anticipating a great harvest next summer. Looking forward to using garlic in recipes provided in your last issue and looking forward to your next issue. Congratulations to all who work to put out the new Promin!

Mary Ulisko
Fonthill, Ontario

Leona and Crew!
Enjoying Promin very much. Keep up the great work.

Evelyn Wasylyshen
Winnipeg, MB

Thank you for mailing the current issue, which I found to contain many new and interesting articles. Also, a thank you to all who participate in the publication of Promin.

Sincerely,
Jennie Kuzyk
Belle River, ON

Please renew my subscription to Promin for the next two years. I enjoy reading it with the new layout. Keep up the good work.

Anna Kaminski
Regina, SK

Dear Soyuzanka,

The Promin is very interesting since you took over. The write ups are very much favored. God bless you!

Caroline Malayko
Edmonton, AB

Do you have something to say? We look forward to hearing from you!

bridgesl@telus.net

or

10731 - 126 Street,
Edmonton, AB, T5M 0N9

Rev. Father Cornell Zubritsky; and representatives from TYC National and UWAC National organizations. Reorganizational plans and plans to give youth an opportunity to connect or reconnect will be forwarded to branches of UWAC shortly.

National Convention

The Biennial National Convention of USRL and UWAC will be held in Calgary August 5 to 9, 2015. Please keep these dates in mind and plan to attend either as a delegate or a guest. A further reminder is that Awards of Excellence nominations must be submitted to the Provincial UWAC by April 1, 2015. For criteria and regulations please check the USRL website www.usrl-cyc.org.

Correction to the Article Project "CTO" on page 19 of Promin October/November 2014

Please note that the Internment Monument Inscription at the Ukrainian Village in Alberta reads as follows and not as given in our last issue:

Canada's First National Internment Operation
Between 1914 and 1920, during Canada's first national internment operations, thousands of Canadians and other Europeans were imprisoned as "enemy aliens" in 24 internment camps across Canada. Deprived of freedom and disenfranchised, many internees lost their personal wealth and were forced to do heavy labor on federal projects. Others were released from the camps back into the workforce and monitored as paroled laborers. The plaque recalls this tragic episode in Canadian History.

WHY AM I ALIVE? WHAT IS THE PURPOSE OF MY LIFE? WHAT IS THE REASON FOR MY EXISTENCE?

(English translation from our last issue and continuation)

Christian life consists of varied activity. There are two ways to realize one's goal as a Christian. The first way is through work. It is active. On the whole, it involves the daily practice of following the ten commandments, attending communal services at Church, behaving mercifully, participating in the sacred rituals of the Church (baptism, confession, communion, etc.), group prayer within the family, fasting and all other actions encouraged by the Church.

The second way for a Christian to aspire to divinity is through prayer. The first method cleanses the soul and allows one to embrace God. The second sees God burn away all impurities and enter into the purified soul. St. Gregory Senait said: "We can acquire Godliness either by active work or by means of the Jesus prayer." He noted that the first method takes much longer than the second. Prayer is the faster and more effective of the two.

The Saints considered the "Jesus Prayer" as the foremost of all Christian strivings. It is so strong and effective! Thanks to the "Jesus Prayer", a Christian will master all the other practices, as the prayer will give him/her added strength and the possibility of perfecting himself/herself more rapidly. It unifies one's soul with God. It is a simple and easy prayer, but an effective one. It is fruitful, well established and is easily accepted by the soul.

Saying the "Jesus Prayer" was a common practice of the holy elders of the twentieth century and of their predecessors. It was recited by all the saints of the Church calendar (with the exception of those of the Old Testament and of most of the martyrs). The "Jesus Prayer" was a basic practice of Pajis Velychkovsky, of Saints Anthony and Theodosius Pechersky and of the other saints of the Kievo-Pecherska Lavra—Job Pochaivsky and Ioan Ruskyj.

The recitation of this prayer is regarded as a work of art—beautiful in its simplicity. When reciting it, do so with heartfelt attention and pronounce it without recourse to pictures or images of any kind, but with the conviction that Jesus our Lord sees you and is attentive to you: "Lord, Jesus Christ, Son of God, have mercy upon me."

To become powerful in this practice, commit time to repeating the prayer—fifteen minutes, a half hour or more, as much time as possible. Sit or stand. It will constitute a beginning.

During the day, no matter what you are doing, you can recite this prayer either aloud or silently. When you are walking along, driving, working in the garden or in the kitchen, embroidering, whatever—you can say the Jesus Prayer with or without rosary beads. The latter is the more accessible method by which one can easily feel the power of this prayer and benefit from the fruits of an ongoing, sweet connection with God. The prayer and the beads complement each other.

Reciting this prayer is easy and quickly and effortlessly bears fruit. It will bring joy and satisfaction to the soul. Why such an effect from such a practice? Because God and his Grace are operating in this case. God, Himself, brings joy and satisfaction. We have only to launch the process by which His Love can reach us.

The prayer's wording depends on your choice. It may be classical "Lord, Jesus Christ, Son of God, have mercy on me". This prayer can be said in a shorter form such as "Lord, Jesus Christ, have mercy on me." or in a longer form such as "By the prayers of the Most Holy Theotokos and all the Saints, Lord, Jesus Christ, have mercy on me."

While writing about prayer, St. Theophan the Recluse teaches that when we engage in prayer, our first goal should be to get accustomed to God and to prayer, for prayer is the yearning of the mind and heart for God. We have to accustom ourselves to praying. To achieve it we must:

1) Choose an order of prayer -- evening, morning and/or daily prayers,
2) Start with a short practice at first, so that the unaccustomed spirit will not form an aversion to this labor,
3) Pray always with full attention; say it as if speaking into God's ear,
4) Pray while standing, sitting, with prostrations, kneeling, with the sign of cross, reading or singing, as you wish,
5) Read, initially, from a prayer book. Choose a prayer or prayers that become habitual.
6) Follow the order established daily, but feel free to add as your heart and soul dictate.

Ісусова молитва (Додаток)

Текст Ісусової молитви залежить від нашого бажання і вибору. Він може бути класичний: «Господи, Ісусе Христе, Сину Божий, помилуй мене». Він може бути скорочений, як напр. «Господи, Ісусе, помилуй мене», чи розширений «молитвами Богородиці», «молитвами святих»… Можемо звертатися до Богородиці чи інших святих, напр. «Пресвятая Богородице, спаси нас», «Святий, моли Бога за мене.»

Святий Феофан Затворник навчає: початки молитви мають на меті навернути себе самого до Бога, бо молитва - це звернення розуму і серця до Бога. Нам потрібно привчити себе до молитви. Для цього слід:

1) Вибрати собі молитовне правило –на вечір, на ранок, на кожен день,
2) Починати коротким правилом, щоб наш дух привик до молитви,
3) Молитися завжди слід з увагою і так, ніби стоїмо перед самим Богом,
4) В часі молитви можна стояти, сидіти, роботи поклони, хреститися, читати, інколи співати, як забажає Ваш дух,
5) У молитовнику містяться багато молитов, але ліпше звикнути до однієї чи іншої, щоб дух сам запалювався, як тільки почнемо її,
6) Якщо Ви вибрали правило, його слід виконувати завжди повністю. Звичайно, до правила можна додавати ще інші молитви до нього за бажанням серця.

Сестра Даниїла, УПЦК

List of usual Texts of Jesus Prayer

Lord Jesus Christ, Son of God,
have mercy on me, a sinner

Lord Jesus Christ, have mercy on me
Lord Jesus, have mercy

Lord, have mercy

Lord Jesus Christ, Son of God, through the prayers of Theotokos, have mercy on me, a sinner

Most Holy Theotokos save us

Holy Guardian Angel pray to God for me

Saint (name) pray to God for me

Give rest, O Lord, to the soul of Thy servant

Lord, according to your desire and your wisdom, have mercy.

Lord!

Список текстів Ісусової молитви

Господи, Ісусе Христе, Сину Божий, помилуй мене грішного.

Господи, Ісусе Христе, помилуй мене.

Господи, помилуй.

Господи, Ісусе Христе, Сину Божий, молитвами Богородиці, помилуй мене грішного.

Пресвятая Богородице, спаси нас.

Ангеле Божий, Хоронителю мій, моли Бога за мене.

Святий (напр., Миколаю), моли Бога за мене.

Упокій, Господи, душі рабів Твоїх.

Господи, за Твоєю ласкою і мудрістю, помилуй.

Господи!

THE ORTHODOX ICON OF THE NATIVITY

This article appeared January 2, 1993 in the Saskatoon StarPhoenix and was written by Dr. Roman Yereniuk of Winnipeg and Very Reverend Bohdan Demczuk, parish priest of the Ukrainian Orthodox Church of All Saints in Saskatoon. The information was condensed from the publication The Orthodox Icon of the Nativity of Our Lord and Savior Jesus Christ.

The traditional Orthodox icon of the Nativity is one that many have venerated since early childhood. This icon may seem different from depictions of the Nativity seen in the secular press, books, television and other media.

The first major difference between the Orthodox icon and the Western art depiction is that the setting for the birth of Christ is depicted in a cave rather in a stable. The "cave of Bethlehem" is mentioned as early as the second century in the writings of St. Justin and, by the fourth century, the site had become the place of a beautiful basilica, which was and is still an important place of pilgrimage for Christians.

The cave in the icon is always depicted in dark colors or in black to indicate the world plunged into the darkness of sin through man's fall before the "light of the world" illuminated all of God's creation.

Christ is found in the center of the icon and, as such, is the true enlightenment through whom a new era begins. This same cave also serves to foreshadow the cave of the "life-giving tomb" found in the icon of the Resurrection. Christ thus begins and ends his earthly mission in a cave. Christ is shown in a manger, wrapped in swaddling clothes. The manger symbolizes the altar upon which the supreme gift is brought to mankind. The swaddling clothes point to the winding sheet of another cave, the sepulchre and His burial therein.

The Mother of God is in a reclining position with a tranquil expression on Her face, turned away from Christ, looking at the world outside. She contemplates whether mankind will accept or reject the great mystery in which she plays such an important role. She has completed her unique responsibility as the birth-giver of God in His mysterious plan.

The Gospels do not mention any attendants at the birth of Christ. However, the icon shows an ox and an ass, symbolic of faithfulness, devotion, and innocence, in their relation to the Master.

The second major difference is the role and place of Joseph in the events. Western art has always placed Joseph in the center. The Orthodox icon does indeed include the figure of Joseph (lower left hand corner). However, he is far removed from the main event and turned away. In the Orthodox tradition, Joseph is considered the guardian of Christ and His Mother. Thus, he is pictured as an aged man compared to the youthfulness of the Mother of God.

At the top of the icon, on both sides of the mountain are angels. Looking upward, they perform a twofold role. They are the messengers of glad tidings and the true adorers of God for the "marvel of marvels". The angelic hosts, as such, unite heaven and earth and together

glorify the "newborn King". The angel at the top extreme right is depicted looking down upon an amazed shepherd, announcing to him the good tidings of great joy. The shepherd is found in the right hand middle side of the icon. He represents the first of the Israelite people to accept and worship the Lord.

On the opposite side, are the three figures of the Magi. They are depicted following the star and bringing royal gifts to the Babe. The wise men represent the humanity that has ignored Biblical revelation, yet has kept searching for a Savior. Their search ends with the following of the star and the acceptance of the Son of Righteousness. The three represent three different age brackets. Thus, all ages of man are called to accept Christ.

Below and to the right is a bathing scene. The origin of this is not Scriptural or apocryphal. A seventh century pilgrim to Palestine made the first mention of the bathing of Christ. Bishop Arnulf related that, close to the Nativity cave in Bethlehem, he was shown a stone water basin which was believed to be that in which the Divine Child had been washed after birth.

In conclusion, the icon of the Nativity, like the Orthodox liturgy, overcomes linear time and space, emphasizing that the various scenes form a unity to be contemplated and venerated in the ever present.

With a better understanding of the spiritual treasury of the Nativity icon and, with the liturgical and scriptural celebration of the feast, all Orthodox Christians triumphantly proclaim "Christ is born!" and radiantly reply "Glorify Him!"

Submitted by Marie Kischuk

Рідне Слово

Коментар Редакторки: Ще ніхто не відгукнувся в справі незбагненного анлійського автора, що написав вірш "Коли", якого ми подали в останньому числі Променя. Ми подали прикрасний переклад цього віршу на українську мову. Якщо скажете по-англійське хто написав цей вірш і як вірш називається по-англійському, дістанете закладку журналу Променя. Просимо заглянути в останнє число!

Мандрівка в далекий світ, за синє море

(Присвячую моїм доням—Лесі, Ганусі і Дарусі; зятям—Андрійові, Донові та Влодкові та внукам—Зої, Зеньові, Лукашеві, Матейкові, Алексії, Ґеньові та Тимішеві.)

Цей твір виграв премію Анни Підручної для початкових авторів у жовтні, 2008.

Оглянувшись назад я побачила сірий дим, з якого червоне полум'я вибивалося у простір, щораз вище. Ще недавно це була наша хата, в маленькім містечку.

Рік 1945—кінець війни. Ми живі—всі—Мама, Тато, Сестра, Брат, і я. Пробилися через міста, ліси, річки і дороги, і таки вижили—Слава Богу!

А дорога наша почалася на весні—1943 р. в маленьким селі, недалеко міста Броди. Ще темно в кімнаті, але я чую якийсь незвичний рух. Говорять Мама і Бабуня—не так говорять—як плачуть. Я лежу в ліжку і боюся відкрити очі—"Хтось помер" думаю. Якщо я не відкрию очей, то тоді знова засну, і все це луде тільки поганий сон. Але, нараз підзодить до ліжка Мама, і каже що треба вбиратися, бо ми їдемо до вуйка Семена до Перемишля. "То чому всі плачуть?" Бо треба скоренько вбиратися, і можна взяти тільки одну забавку!

Незадовго ми всі на возі—плач! Я думаю що мій найголосніший, бо я дуже любила свою Бабуню. Хоч я мала дуже гарну і добру

няньку, я воліла "лазити" за Бабунею—в поле, де я збирала маки, а вона мені плела віночки, чи до церкви де вона приносила свіжі квіти, чи дивитися як вона виробляє пиріжки, і пече мені мій власний "хлібчик".

Ще село спало коли ми виїхали. Чому такий секрет? Бо надходили знова большевики, а вони вже замордували двох братів мого батька—тепер він довідався що як тільки займуть наше село Тато був перший якого мали б застрелити.

Поїзд з Бродів завіз нас до Перемишля. Тато ще раз попробував вернутися до села, бо ми дуже мало речей взяли зі собою, але фронт так скоро посунувся за той час, що ми ледве вспіли втікти. Ми жили біля Перемишля.

Була неділя. Ми сподівалися Тата десь на обід. Він мав постаратися зібрати трохи грошей, які йому були винні покупці збіжжя. Тому що ми так секретно виїхали, Тато не мав нагоди порозумітися про заплату.

Мама вже наклрила стіл, і на духовці стояла пахуча печеня. Я не витерпіла, підняла покришку і хотіла взяти кусок м'яса. Мама насварила на мене і поставила печеню назад до печі—"Чекай на Тата."

Десь перед обідом вбігає Тато до хати і каже щоб ми за годину спакувалися, бо большевицькі партизани вже недалеко міста, і до вечора будуть в нашім місті.

Скоренько, ми що могли спакували на віз і знова тікали. І того вечора, коли ми ночували на дворі (під возом) і їли кусок хліба легенько посмарованим медом, Мама не могла собі простити що на мене насварила за печеню—бо ми так і не обідали—і лишили пахучу, гарячу печеню в печі.

На саме Різдво, 1944-го року, ми впинилися на Словачині.

Свят Вечір—ми в одній кімнаті (5 осіб) в якій є одно подвійне ліжко, стіл, кілька крісел, кухня і коци в кутку—наш ввесь маєток.

Смеркається. Мама варить кутю і бараболю. І це все що ми маємо на Святу Вечеру.

Вікно закрите коцом, бо словаки ворожо ставилися до нас. (Вони чекали совєтів, а ми від них тікали.)

На столі хліб, кутя і бараболя. Мама плаче. Тато дуже зажурений, бо виглядає що ми знова мусимо тікати, бо німці програють, а большевики наступають.

Нараз здається що ніби чути тихенькі голоси під вікном. Ми злякалися—Чи хтось прийшов нас виганяти з хати? У Свят Вечір? Тато відкрив кінчик коца і побачив трьох молодих хлопців—вони співали "Нова радість стала"—нашу рідну чудову українську колядку. Тато відчинив двері, і до хати увійшли партизани—українські партизани.

Вони в лісах і знали що в селі є українська родина і рішили дуже секретно прийти й разом провести Свят Вечір. Від того часу (коли я думала що це співають ангели, яким було шкода що ми такі нещасні на чужині) колядка "Нова радість стала" стала моєю улюбленою колядкою.

Зі Словачини ми переїхали до Німеччини де на наше містечко нападали американські літаки і бомбили станцію якою німці доставляли військо на фронт. Багато днів ми перебували в підземках, і чули як бомби розриваються над нашими головами.

Але одного дня, довідалися, що американці мають на меті збомбити цілу станцію і ми взяли в торбу одну хлібину і трошки ковбаси, залишили хату. Вона вибухла вогнем незадовго як ми тільки відійшли на слідуючу вулицю.

Після того ми переходили з помешкання на помешкання аж до закінчення війни, коли ми впинилися в таборі біженців (Displaced Persons).

У 1948 р., за старанням нашого родича, ми приїхали до Канади. Родичам трошки тяжко було, але вдячні за свободу, за вільне думання і не боятися влади!
От і настало наше перше Різдво в Канаді. Але наші сусіди вже в грудні повбирали ялинку і казали нам, що ми "старокрайові" повинні святкувати "Крісмас"—бо так всі роблять.

Але ми таки чекали "нашого" Свят Вечора. Святково застелений стіл, колач, і свічка воскова. Дванадцяать страв, як водиться з покоління в покоління.

Співали колядки голосно, не боялися що хтось підслухає. Але скоро після Вечері, ми почули дзвіночки на подвірю і побачили що до нас заїхали сани, з яких висіло багато людей.

Тато відкриває двері, а вони—наші нові сусіди—вже колядують!! І що! "Нова радість стала"! Господи! Як багато часу, скільки світу, які переживання, а наша колядка та сама—знаходить нас і дає відчути що ми діти одного народу.
Прийшли гості до хати, вдягнені так як і ми, у вишивки, і кажуть—"А ми рішили вам заколядувати на наші "старокрайові" свята, тай витягнути вишивки—бо таки кортить і тягне до свого."

Лети ти наша колядко по цілому світі!

Коли всі привіталися, дівчатка принесли для нас дітей маленькі дарунки—запаковані зі стяжками. Кожне з нас дістав свій власний дарунок. Нам кажуть "Тут такий звичай, що на Різдво дається дарунки, спеціяльно дітям." Як гарно! Я дістала перфуму "Конвалія". Сестра шлапці, а брат "трок". Ми дуже тішилися, подякували, і рішили що це один звичай який ми радо приймемо в нашій новій країні—Канаді.

Це був незабутний наш перший Свят Вечір у Канаді.

Оля Логвиненко

Відповідайте на ці питання про оповідання:

1. Про котру хвилю імміґрації до Канади говориться?
2. Чия це точка зору?
3. Чи звичаї на Україні такі самі що в Канаді?
4. Уявляйте як ця дитина мала бути перелякана. Чи ви в житті зазнали такий страх?
5. Котра є ваша улюблена колядка?

Addition to the Green Grove Camp Article October/November Issue

Cheryl Carlson, Acting President of Green Grove Camp (Зелений Гай) sincerely thanks the following priests for providing their services to the Camp last summer: Father Patrick Powalinsky and Father Taras Makowsky.

The Alberta Benevolent Cantor Association

THE ALBERTA BENEVOLENT CANTOR ASSOCIATION provides training and resource material for cantors in Ukrainian Orthodox parishes. We welcome all interested individuals to become members and those who wish to train as cantors.

Alberta Benevolent Cantor Association
11837 – 66 Street
Edmonton, Alberta T5B 1J2
Telephone (780) 990-0019
info@albertacantors.ca
www.albertacantors.ca

St. Romanus, the melodist

Celebration of the Blessing of the Water to Commemorate the Baptism of Jesus in the River Jordan St. Andrew's Ukrainian Orthodox Church, Edmonton – 2008

Mike and Carla Kozak invited a friend to join them at their parish on the Eve of Jordan. She attended the service and a twelve-course supper during which a group of singers performed. Their friend was inspired to write the following poem.

They follow in procession
A congregation of the faithful
The holy cross and icon
Canopied ahead.

Slowly, ever onward
They sing and pray
Of their homeland and God
Of the earth and their sons
Joined by daughters
Who sway with the Dance of the flowers
Over sloped grasses and
Green meadows below.

Their journey in suffering
And joy
Draws ever closer
To a hearth that is as warm
As the heart of the home.

Neighbourly love,
Brotherhood and family
Are Thine and theirs.

L. Cristini

СОЮЗ УКРАЇНОК КАНАДИ
Манітобська Провінційна Екзекутива

UKRAINIAN WOMEN'S ASSOCIATION OF CANADA
Manitoba Provincial Executive

Christ Is Born! Let Us Glorify Him!
Христос Рождається! Славіте Його!

З нагоди Різдва Христового і Нового 2015 Року сердечно вітаємо Провід і Духовенство УПЦК з їх родинами, СУС і складові організації, Колегію Св. Андрея, всі наші виховні інститути, видавництва і редакторів та ввесь український християнський нарід в Канаді, Україні та інших країнах сущий. Бажаємо великої радості, доброго здоров'я і безмежних Божих ласк та щедрот!

Добр. Орися Ермантрат, Голова
Добр. Геня Божик, кореспонденційна секретарка

ХРИСТОС РОЖДАЄТЬСЯ!

Бажаємо Вам Веселих Свят
Різдва Христового,
Нового Року–Св. Василія
та Богоявлення!

Христос Рождається!
Славімо Його!

Дирекція, Сенат,
Факультет, Адміністрація,
Працівники та Студенти
Колеґії Св. Андрея

Wishing you peace and joy
with the celebration of
the Nativity of Jesus Christ,
the New Year–St. Basil's Day
and Theophany!

The Board, Senate,
Faculty, Administration,
Staff and Students
of St. Andrew's College

Christ is Born!
Glorify Him!

СЛАВІМО ЙОГО!

5.

12.

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5. Song of My Beloved
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7. Paradise (Monk's Garden)
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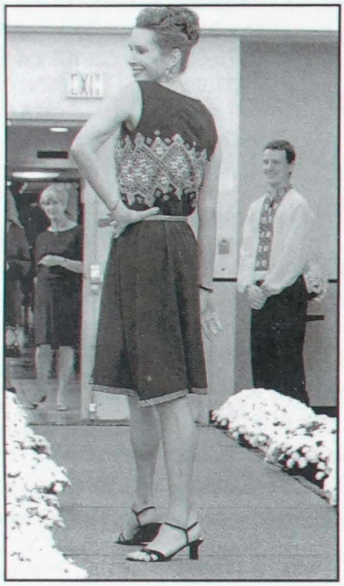
MODA *A Fashion Show*

Windsor, Ontario – October 6, 2013



Above: Model - Sheryl Chapski; **Below:** Model - Natalie Kindiak; **Opposite top:** All models; **Opposite middle** (left to right): Betty Lemmo, Chair, model Sheryl Chapski, Tamara Koszarny; **Opposite bottom** (left to right): The Organizing Committee - Ivanna Nimchuk, Toni Michalczuk, Helen Panchyshak, Betty Lemmo, Nina Nedin, Kathy Galay, Carol Guimond & Verna Cotey. **Missing:** Helene Bodnarchuk

"Moda", a showcase of fashions from Ukraine, was presented to the Windsor Community on Sunday, October 6, 2013 at St. Vladimir's Cultural Centre, 2000 Tecumseh Road East, Windsor, Ontario. The event was organized by Betty Petruk Lemmo and was planned by a committee of dedicated women who represent the following churches and organizations in the Windsor area: St. Vladimir's Ukrainian Orthodox Cathedral and the Ukrainian Women's Association of Canada, Lesia Ukrainka, Windsor Branch (Committee members—Toni Michalczuk, Ivanna Nimchuk, Helen Panchyshak, Helene Bodnarchuk and Chairperson, Betty Lemmo); Saints Vladimir and Olga Ukrainian Catholic Church and St. Olga's Ukrainian Ladies' Society and "Організація Українок Канади" or the Ukrainian Women's Organization of Canada (Committee members—Kathy Galay, Nina Nedin and Verna Cotey and the Windsor Barvinok Ukrainian Dance School and Ensemble and "OYK" (Committee member—Carol Guimond). These women collaborated on all aspects of the event, contributing to its success.

Betty, the Mistress of Ceremonies, was very pleased to welcome Tamara Koszarny from Toronto, Ontario who presented her collection of stylish knitwear from the "Rito Fashion House". Tamara organized the garments and accessories, prepared a fashion script and music, and instructed the models on the catwalk. We were very grateful to Tamara for her commitment to this undertaking and for her expertise in preparing us for the fashion show.

"Rito Fashion House" was founded in 1992 by Tetyana Abramova and Olena Derevianko and it is "one of the prominent manufacturers of knitwear in Ukraine today". This brand of clothing is popular in many salons in Ukraine. The most distinguishing feature of the collection is bold use of Ukrainian embroidery and weaving designs, especially the geometric diamond and hooked cross patterns. This unique ethnic collection uses folkloric elements, which reflect the designer's Ukrainian heritage. The contemporary fashions are sophisticated. There is a variety of styles. All are elegant and intended for the woman who wishes to accent her individuality.

The fashion show had a dual focus—to bring the Windsor Ukrainian community together for some fashion fun and to reach out to the Ukrainian community beyond Canada's borders. The proceeds from it were donated to "Help Us Help the Children", a project of the Children of Chornobyl Canadian Fund, a non-profit charitable fund dedicated to improving the quality of life of children living in orphanages in Ukraine. The history of this wor-

thy charity was presented, beginning in 1989. A copy of its annual newsletter was made available to guests. Over $2,000 was donated during the Fashion Show.

Special guests were Darcia Moskaluk-Rutkay, President of the Eastern Executive of UWAC; Nadia Chuda, Secretary of UWAC, Sophia Rusova Branch; the Honourable Mr. Justice Harry Momotiuk and Mr. Mike Kryworuchko of the Ukrainian Credit Union, Windsor Branch.

Violinist, Dawn Hrycak Popovic, and cellist, Peter Wiebe, entertained the guests as they entered the hall. Before the start of the show, guests enjoyed a delicious buffet featuring a wonderful assortment of sandwiches, wraps and salads followed by a specially prepared dessert of blueberry "nalysnyky". The event was well attended by men, women and children.

The Ukrainian Credit Union Ltd., Windsor Branch was a generous sponsor, represented by Manager Mike Kryworuchko. Many beautiful door prizes and gift certificates donated by Windsor business owners and individuals added to the excitement.

The cultural centre was decorated with Ukrainian heirlooms, artifacts from the Ukrainian Museum of Canada, Lesia Ukrainka Branch, St. Vladimir's Cathedral. Treasured ancestral women's blouses and men's shirts were showcased along with vests, purses, shoes and rushnyky. A blue and yellow setting was the backdrop.

The fashion show followed the luncheon and raffle. Richard Zabolotny of St. Vladimir's Cathedral videotaped and photographed

the show. Guest photographer, Robert Rutkay of Toronto, provided additional photos. Daniel Kindiak and Grant Sutherland assisted the models. Both contemporary and ethnic fashions were shown and these were dramatic and feminine. The male and child models added a family feeling to the show. All present enjoyed the professional quality of the event.

Tamara was presented with a bouquet of flowers and a painting by Vicki Hrywkiw depicting a Ukrainian blouse and vest, part of the Museum collection. Betty thanked her for providing Windsor with this unique opportunity and for sharing her passion for fashion.

Guests were invited to stay and visit the newly renovated Museum. Coffee and desserts were offered while guests made their purchases and socialized.

We are all looking forward to more such collaborative events in the Ukrainian community in Windsor and we thank all who contributed to its success: Rito Fashion House, Tamara Koszarny, models—Ilene Blanchard, Diane Buksa, Amanda Chajkowski, Sheryl Chapski, Shelley Evans, Roseanna Guimond, Oksana Halitsky, Natalie Kindiak, Andrea Leskiw, Sonya McMullin, Tanya Skrumeda, Lesia Truppe, Alex Leigh, Brad Labonte, Rob LeFrancois, Zennon Truppe, Tatiana Popovic, Ella Mauro, Hailey Skrumeda-Nicholls and Teresa Yaworiwsky.

Щиро Вам дякуємо!

Toni Michalczuk,
Corresponding Secretary
Betty Lemmo, Chairperson
St. Vladimir's Ukrainian
Orthodox Church Council

IN THE KITCHEN

Christmas Recipes from A Red Binder

Editor's Note: Our recipes this issue have been provided by Donna Pelech, daughter-in-law of the late Fiona Pelech, proud Soyuz activist. Donna has a Grand Diplôme from the Ottawa School of Le Cordon Bleu, Paris. Her photography skills are mostly self-taught, although she has attended several workshops with recognized food photographers. Donna is married to Dr. Andrew Pelech of Milwaukee, Wisconsin and has raised three wonderful children (Katie, Daniel and David). ***Donna's blog site http://aredbinder.com*** *provides this information about her:*

"I come from a family of good cooks, and my mother was one of the best. But baking was where mom really shone; she had the "touch" for dough and pastry. In a kitchen drawer, close to the stove, she kept a red, three-ring binder full of recipes and clippings. Some were written in mom's own neat and precise hand, many with splashes and smears from their frequent use. Somehow over the years the red binder disappeared. I have made this site my red binder, a place for my family to revisit our culinary history."

Christmas Bread

Makes 2 loaves.

For the Sponge:

1 cup milk, at room temperature
1 package dry active yeast (2 1/4 teaspoons)
1 cup all-purpose flour (125 grams)

For the Dough:

1/4 cup currants (30 grams)
3/4 cup golden raisins (100 grams)
1 cup dried cranberries or dried cherries (125 grams)
1/4 cup diced dried apricots or dried mango (30 grams)
1 tablespoon rum
2 eggs, plus 3 egg yolks
12 tablespoons unsalted butter (1 1/2 sticks), melted, at room temperature
1 tablespoon almond extract
4 cups all-purpose flour (500 grams), plus extra for dusting
1 teaspoon fine salt
1/2 cup sugar
2 teaspoons anise seeds
1 teaspoon cardamom
1 teaspoon grated orange zest
1 teaspoon grated lemon zest
3/4 cup slivered almonds (70 grams)
1 tablespoon milk
Sugar or pearl sugar for topping, optional

Make the sponge: Put 1 cup milk in a medium bowl, add yeast and let dissolve. Whisk in 1 cup (125 grams) all-purpose flour. Cover the bowl and leave in a warm place until doubled in size and very frothy, about 30 minutes. Put currants, raisins, cherries, and apricots in a small bowl and cover with hot water. Leave 10 minutes, then drain. Return to the bowl and stir in the rum. Beat 2 eggs and 2 of the yolks. Add the beaten eggs, melted butter and almond extract to the sponge

and stir together. Stir in the dried fruit (with the rum). In a large bowl mix together 4 cups (500 grams) all-purpose flour, salt, anise seeds, cardamom, orange zest, lemons zest, and almonds. Pour the sponge mixture over the flour mixture and combine, stirring with a spoon or your hands until it forms a shaggy, slightly sticky mass. Dust lightly with flour and turn the dough out onto a clean work surface.

Knead for a few minutes until smooth, dusting with a minimal amount of flour, if necessary, to make a soft dough. (If desired, the dough may be refrigerated overnight in a large, zippered storage bag. Bring to room temperature and proceed with the recipe). Put the dough in a large, greased bowl, cover with plastic wrap, and let rise until doubled, about 1 hour (or up to 2 hours, depending on the temperature of your kitchen). Punch down the dough and knead lightly. Divide the dough in half with a knife or bench cutter and form two loaves; they can be round, braided, or free form. Place side by side on a large parchment-lined baking sheet, leaving a 4-inch space between them (or use 2 smaller baking sheets). Cover lightly with plastic wrap or a damp tea towel and let rise until doubled, about 30 to 40 minutes.

Meanwhile, place a rack in the middle of the oven, and heat the oven to 350F. Make the egg wash by blending together the remaining egg yolk with the 1 tablespoon milk. Uncover the loaves and brush generously with egg wash. Sprinkle each loaf with 2 tablespoons sugar (or 1 tablespoon pearl sugar) if desired. Bake on the middle rack for about 45 minutes or until loaves are a dark, glossy brown. Transfer to a cooling rack and let cool completely.

(from David Tanis's City Kitchen column in the New York Times)

Gingerbread

Makes one 9-inch square pan.

9 tablespoons unsalted butter
12 ounces Lyle's Golden Syrup (you will need the entire jar)*
2 cups plus 2 tablespoons flour
1/2 teaspoon salt
1 3/4 teaspoons baking soda
1 tablespoon ground ginger
1/2 teaspoon cinnamon
1/4 teaspoon cloves
1/4 teaspoon freshly ground white pepper
1/4 cup finely chopped candied ginger
1 egg, beaten
1 cup milk
Mascarpone Whipped Cream, for serving (see recipe below)
Pomegranate seeds, chopped candied ginger, or ground cinnamon, for garnish.

Preheat the oven to 350°F. Butter a 9-inch pan and line the bottom with parchment paper. Melt the butter with the syrup in a heavy saucepan over medium-low heat. Set aside. Sift the dry ingredients together into a large

bowl. Stir in the chopped candied ginger. Add the syrup mixture and blend together. Add the egg and milk and whisk together until well mixed. The batter will be thin. Pour into the prepared pan and bake for 45 to 50 minutes. The edges of the cake will pull away from the pan and the middle should be just set. Cool in the pan for 10 minutes before turning out. Portion into generous squares and serve warm, with a heaping spoonful or two of mascarpone whipped cream. Sprinkle over a few pomegranate seeds, some chopped candied ginger, or a light dusting of cinnamon.

(adapted from a recipe in "More Home Cooking" by Laurie Colwin)

**If Lyle's Golden Syrup is not available to you, try substituting 3/4 cup each of light corn syrup and molasses.*

<u>Mascarpone Whipped Cream</u>
Makes about 1 cup.

1/4 cup mascarpone cheese
1/2 cup heavy cream
2 teaspoons pure maple syrup

Whisk all the ingredients together in a small bowl until blended and very soft peaks form. Do not over mix. Store in a covered container in the refrigerator.

Оклик/Challenge!

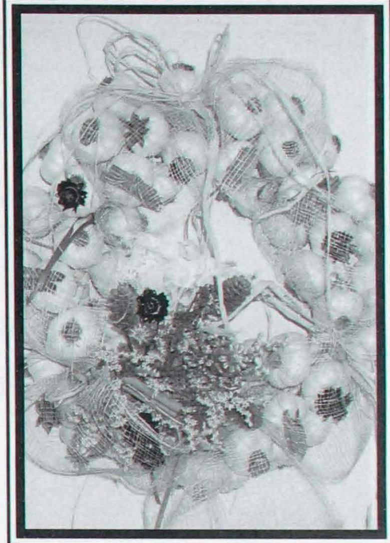
З нагоди Міжнародного Дня Жінки, яке свято відбудеться 8-го лютого, 2015 р., наша адміністраторка заохочує вас написати абзац або параграф, не більш як 200 слів, про жінку, яку ви б хотіли вшанувати, пояснюючи чому вона вам важлива. Можна вибрати свою власну маму або іншу особу, яка впливала на вас. Відділ може написати про основательку свого відділу, про жінку в імени котрої він названий або про сучасну членку, яка заохочує вас до праці—зразкові особи. Прошу це зробити до 21-го грудня. Звеличайте якусь гідну жінку!

For International Women's Day, February 8, 2015, our Promin Administrator, Carla Kozak, would like to challenge you to write a paragraph of not more than 200 words about a woman you would like to honor, stating why she is/was important to you. You may choose to write about your own mother or about another woman who helped to shape your life. A branch may write about a founding member, about the woman for whom their branch is named, or about a woman who is currently a driving force, and may tell why she is a good role model. The deadline for these submissions is December 21. Sing the praises of some deserving woman of your acquaintance!

До котрого?
До 21-го грудня, 2014 р./Deadline December 21, 2014!

Secrets of Growing Great Garlic Part 5

by Vivian Skakun



Christmas Wreath - Photo by Vivian Skakun

The last four garlic articles have been about growing, curing, storing and using garlic to benefit our health. This final article is about braiding soft-neck garlic.

The festive season is here. Most people prefer to buy garlic bulbs for use in their cuisine, but some people purchase braided garlic as décor, as Christmas or hostess gifts. Instructions for braiding garlic follow.

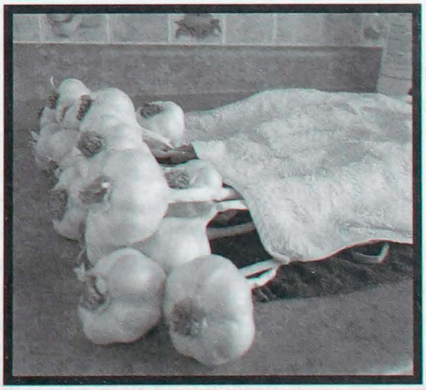
Braiding Garlic: Once garlic has been cured, cleaned twice and graded, one more cleaning will give garlic a finished look. The bulb will have as many wraps around it as there are leaves in the stalk above it. For the final cleaning, I start with the bottommost leaf and pull it down the stalk until I come to the covering around the bulb. I loosen one layer of skin off the bulb. When I have cleaned as many of the selected size of garlic as I require for my project, I prepare the garlic for braiding.

Preparing the Garlic for Braiding: Since the garlic has been cured, the stalks will be crisp and dry and will break if you don't dampen them. To do this I place the stalks on a damp towel and spray water on the stems. To protect the garlic bulbs from getting wet, I lay a dry towel on them. Cover the stems with another wet towel and leave the stems to dampen until they are pliable. This can take a couple of hours.

Dry towel protecting garlic bulbs from getting wet as the stalks are sprayed - Photo by Vivian Skakun

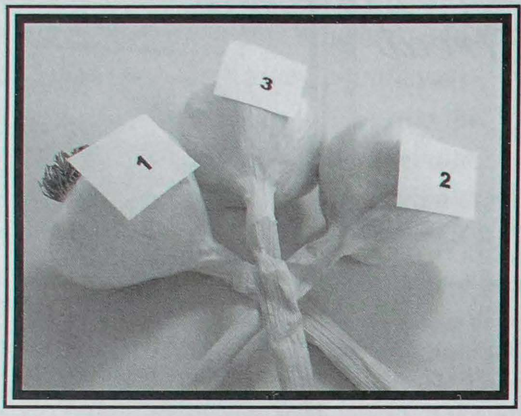
Basics To Remember Before Braiding:

1. Always select sets of three garlic plants to work with at a time.
2. Always make a base before braiding begins.
3. Always add one garlic bulb before each move when braiding.
4. Always place your stalk in the middle, regardless of the position of your bulb for every move.
5. Always take turns from the left over the center or from the right stems over the center stalks.
6. Always braid your stalks from the same side that you placed your bulbs. When your bulb is on the left side, you lock it in place with the stalks from the left side bringing them over the middle stalks. If your garlic is on the right side, you lock that bulb in place by moving the right stalks over your middle stalks.

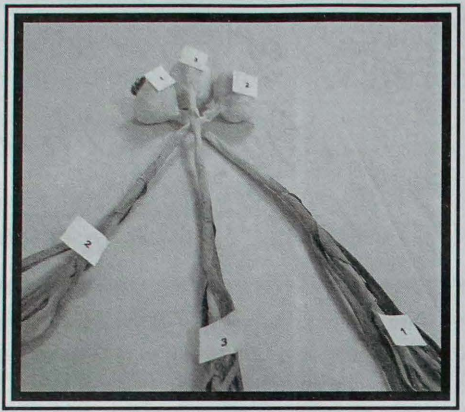


Wet towel covering stalks - Photo by Vivian Skakun

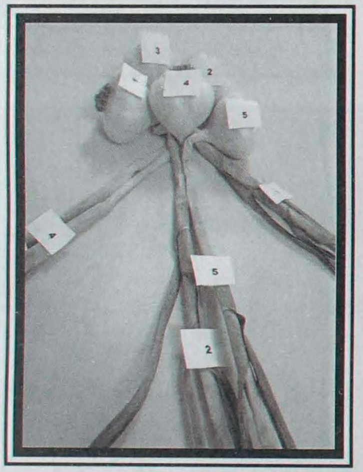
Preparing the Base: Select three garlic plants. Make an X with two garlic plants so that garlic bulb #1 is to the left and garlic bulb #2 is over the stem #1 and to the right. Next place garlic bulb #3 in the middle just above the



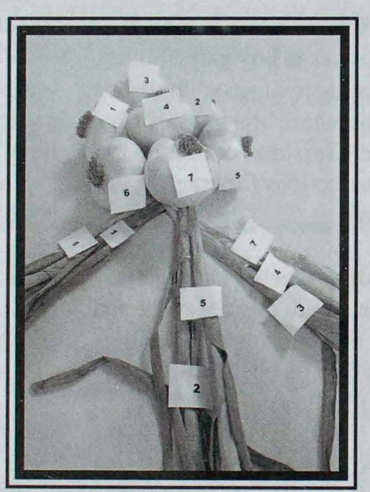
Position of the first three - Photo by Vivian Skakun



Position of the first three heads of garlic - Photo by Vivian Skakun



Adding bulb #5 on right to be secured with stalk #1 from the right, Next add bulb #6 to the left to be secured with stalks from the left- Photo by Vivian Skakun



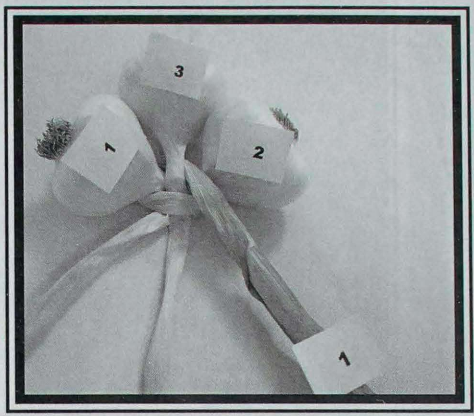
Bulb #7 has been secured with stalks #5-2 - Photo by Vivian Skakun

other two bulbs keeping the stem in the middle, between stalk #1 and #2.

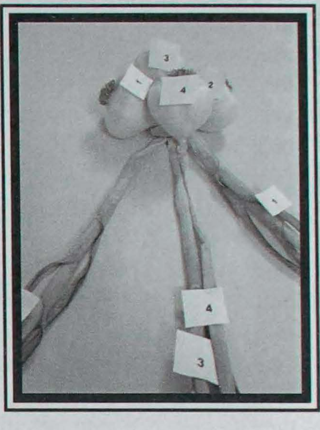
To secure bulb #3 take stem #1 and bring it up and under bulbs #1 and #3, returning the stem forward between bulb #3 and #2 back to its original position.

Second Row of Garlic Braid: Select three garlic bulbs for your next row of braiding. Place bulb #4 between bulbs #1 & #2 and just overlapping bulb #3 a little, keeping stalk #4 in the middle with stalk #3. To secure the bulb #4, take the stalk from the left (#2) bringing it over the stalks in the middle (#3 & #4), moving the middle stalks to the left position making the middle stalk # 2. Your next working stalk will be the one from your right. Place your next bulb (#5) to the right of bulb #4 and just under bulb #2. Bend the stem of your bulb #5 so that it is in the middle, making it the middle stalks (#2 - 5). Take your right stalk (#1) and bring it over the middle stalks (#2-5) to secure bulb #5. Your #2-5 stalks are now on your right and stalk #1 is now your middle stalk. Your garlic bulb # 6 will be placed to the left of bulb #4 and just under bulb #1, keeping the stalk in the middle with stalk #1, bending the stem almost 90 degrees so that the stem is in the middle. Pick up your left stalks (#3-4) and bring them over the middle stalks (#1-6) to the middle, moving the middle stalks to the left, securing bulb #6 in place.

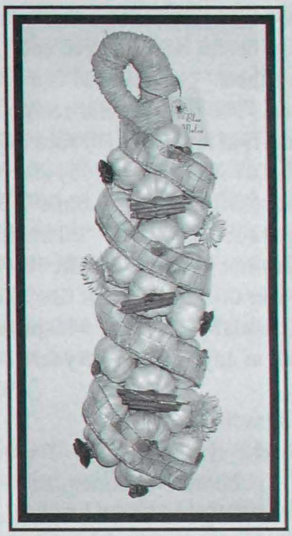
Row Three: Select three more garlic plants. Place #7 bulb in the middle under #4, keeping stalk #7 with stalk #3-4. This time take your stalks from the right (#2-5) and bring them over stalks #3-4-7 to the



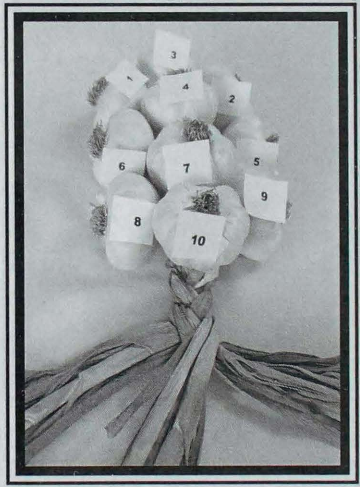
The Base:Securing your braid and bulb #3 - Photo by Vivian Skakun



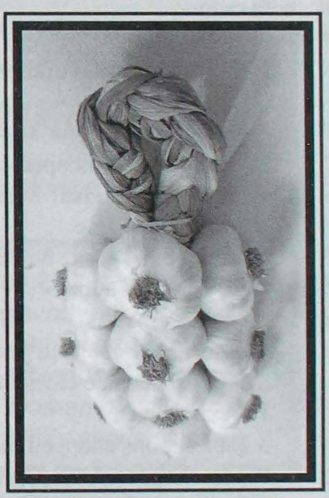
Row two beginning with bulb #4 to be secured with stalk #2 for next move



Raffia finishing off the braided loop - Photo by Vivian Skakun



One last garlic added braiding the stalks to the end - Photo by Vivian Skakun



Completed Braid, stalks bent into a loop secured with an elastic - Photo by Vivian

middle to secure bulb #7, moving the middle stalks to the right (#3-4-7). The next working stalks will be from the opposite side, your left, so place bulb #8 to the left, keeping stalk #8 in the middle with #2-5. Bring your left stalks (#1-6) over stalks #2-5-8 to the middle and move the middle stalks to your left. Stalks #1-6 become your new middle stalks. Bulb #9 goes to your right side, bending the stalk to the middle (#1-6-9). To secure the #9 bulb, move stalks from your right (#3-4-7) over the middle stems (1-6-9) to become the new middle stalks, moving stalks #1-6-9 over to the right to become the outer right side. You can repeat this process adding more rows to make the braid as long as you like.

Finishing Off: When you have added as many rows of garlic as you want, finish off the braid with one last garlic added to the center position and continue braiding. The last working stalks in this braid were from the right, so your next move would be to bring the stalks from your left over the middle stalks, braiding from right to left and back over the middle stalks as you go, until the entire stalks have been braided. I make a loop, bending the stalks and securing the braid with elastic next to the last garlic set in the braid.

Garlic Braids can be finished off with raffia wrapped around the loop at the top of the garlic or the braid can be left as it is to give it a rustic look.

(Source: How to Make a Garlic Braid written by Diane Trenhaile, 1995, is no longer available.)

Recipe for Garlic Sauce or "Саламаха"

For January 6, Christmas Eve supper, we always serve "саламаха" (salamakha). We put this on our fish, beets, mushrooms and beans or broad beans, according to each person's taste. "Саламаха" is a garlic sauce. The only similar recipe I could find appears in "From Baba with Love" (2011, p. 116) and it is called "Dipped Garlic Buns". The preparation known as "salamakha" is familiar to many families in Western Ukraine and to their descendants in Canada. Some enjoy it spread on bread at any time of the year!

Ingredients:
Garlic cloves, peeled - 9 cloves about 1 ½ ounces or 40 grams,
Salt - ½ tsp or 5 ml,
Water – 1/3 cup or 80 ml

Peel the garlic and crush it using a garlic press or a mortar and pestle. For the mortar and pestle, add the salt before you begin to crush the garlic. Salt acts as an abrasive. When the garlic is pulverized into a paste, add your water and stir. Adjust the amount of water to suit you. If you like you can add a tablespoon of oil. This sauce gets stronger the longer it stays. We prefer to make the sauce just before serving time.

Potato Soup with Green Garlic and Sorrel*

Sarah Galvin and the resource team at the Western Producer have given me permission to use this recipe (Western Producer, Farm Living, August 7, 2014, Vol. 92 No. 32, pp.21-22). I've made some modifications. Instead of French tarragon, I've used parsley. I've omitted the cream as well as the parmigiano-reggiano cheese. Instead, I used havarti on bread, melted under the broiler. My green garlic was harvested and was now immature garlic bulbs.

When the baby garlic or the green garlic is dug, you will have many small bulbs that look like tiny onions. This garlic can also be used in a recipe intended for green or "wet" garlic. This year I planted leeks rather late and so I included the baby leek*** into this soup as well. You can omit it or replace it with onion.

Here is my version of the soup:

Ingredients:
½ cup of finely chopped onion
1-cup leek cut in half washed and chopped fine
10 small baby garlic bulbs (finely chopped about 4 Tablespoons)
4 cups finely chopped potatoes
3 cups homemade chicken broth
1½-cup water
3 Tablespoons chopped dill
¼ cup chopped fresh parsley
1 cups sorrel (chopped) **
1-2 Tablespoons lemon juice to suit your taste

Preparation:

In a medium size pot, add the olive oil and the onion and sauté for about 2 minutes. Next add the leek and sauté for one minute. Add the garlic and sauté for about a minute or less. Then add the potato, chicken stock and water, bringing them to a boil and reducing the heat to simmer until the potato is cooked. Add the chopped sorrel, dill and parsley as well as the salt. Cook for a few more minutes. Puree the soup and add lemon juice to taste.

Ingredients for Potato Soup with Baby Garlic and Sorrel - Photo by Vivian Skakun

Soup in an Onion Bowl - Photo by Vivian Skakun

Serve in an onion bowl with a slice of bread and cheese on the top. Set under broiler until the cheese melts.

* Sarah Galvin's recipe in the Western Producer is called: "Meadowlark farm potato soup with green garlic and sorrel.

** If you add more sorrel, it will give the soup a gelatinous texture similar to okra.

***** Leeks can be stored in your root cellar, if you have one. It is recommended that you bunch all the leeks together in a container and surround them with sand or soil to store them.**

NAMED TO PRESTIGIOUS TOP 25 WOMEN OF INFLUENCE™

IRENE (ORYSIA) SUSHKO, C.M.

joins ranks of Canada's most influential female executives

TORONTO, SEPTEMBER 2, 2014 – The World Federation of Ukrainian Women's Organizations (WFUWO) is proud to announce its President, Irene (Orysia) Sushko, C.M. has been named as one of this year's Top 25 Women of Influence™ by Women of Influence, Inc., North America's leading organization dedicated to the advancement of women. This prestigious ranking celebrates and showcases the accomplishments of Canadian senior executives who have achieved the highest levels of professional success and have made a significant difference in their field. Irene was one of only five women applauded for their contribution and influence in the NGO category.

"The level of influence, stature and accomplishments of this year's Top 25 Women of Influence is without question, outstanding and unparalleled," said Carolyn Lawrence, President and CEO of Women of Influence. "Although this year's women have varied backgrounds, professions, personalities and skills, they all share the same passion, ambition and drive to make meaningful and transformational contributions to the Canadian economy, their communities, their workplaces, and to the next generation.
They are women of influence in every sense of the word."

Irene (Orysia) Sushko, C.M. will be profiled alongside fellow recipients in the winter issue of Women of Influence magazine. This flagship edition will be available November 21, 2014.

"Thank you for this profound honour", beamed Irene. "To stand alongside such powerhouse women as one of Canada's Top 25 Women of Influence for 2014, is a truly humbling privilege. May Canadian women continue to blaze trails in every field of business, government and community, in this nation and across the globe, and may we continue to celebrate these achievements with recognitions such as the Top 25 Women of Influence. Celebrating, supporting and encouraging one another in our varied endeavours is critical to broadening the scope of opportunities available to all Canadian women."

Irene's achievements will also be celebrated on December 4, 2014, at the Deloitte Women of Influence Luncheon at the Metro Toronto Convention Centre. Kathleen Wynne, Ontario's 25th Premier and the first woman to serve in this role, will be headlining this event. Ranked among this year's Top 25 Women of Influence™, her talk will focus in part on how she made history as the first female Premier in Ontario politics and how she is handling the pressures of the public eye.

For a full list of this year's Top 25 Women of Influence™, visit: www.womenofinfluence.ca/events/top-25/.

About the Top 25 Women of Influence™

Now in its fourth year, the Top 25 Women of Influence™ recognizes a select group of executives who are influential in business, health, non-government

organizations, professional services and the public sector. Recipients are selected based on both accomplishment and the magnitude of their influence over the past year, including number of employees, awards, board memberships, funds raised, business deals initiated and/or led, and published work. Having made a significant difference in their fields, these women serve as important role models for future female leaders across Canada.

Celebrating its 20th anniversary this year, Women of Influence Inc. is North America's leading organization dedicated to the advancement of women. It offers solutions to women through corporate consulting on Gender Intelligence, professional coaching, events, and media. It produces and hosts the renowned Deloitte Women of Influence Luncheon Series, RBC Canadian Women Entrepreneur Awards and the Top 25 Women of Influence, in addition to the publishing the Women of Influence quarterly magazine.
Women of Influence has a community and reach of 120,000 in nine cities across North American including Vancouver, Calgary, Toronto, Waterloo, Ottawa, Montreal, Halifax, New York City, and Washington, DC.

About WFUWO

Established in 1948 in the United States, in Philadelphia, by ten women's organizations, the World Federation of Ukrainian Women's Organizations (WFUWO), now based in Toronto, Canada, unites 29 organizations from 18 countries on four continents. Representing a spectrum of women's organizations pursuing civic, religious, cultural, educational, immigration, and humanitarian goals, WFUWO reflects the activity of local Ukrainian communities worldwide, as well as international networking through a relationship with the United Nations. WFUWO is an NGO in consultative status with UN/ECOSOC (1993), accredited with UNDPI (1990), and a member of the NGO Committee on UNICEF (1997). At the core of WFUWO's mission is support for the dignity and integrity of women in Ukraine and Ukrainian women in émigré communities by supporting adherence to international standards of human rights, raising public awareness of problems and violations, maintaining Ukrainian language and culture, cultivating awareness of Ukrainian history, family and social traditions, as well as efforts that support modern Ukraine's development into an independent, stable democracy with respect for rule of law. Please visit www.wfuwo.org for news about current activities and upcoming projects.

Daughters of Ukraine Branch, Regina SK

At a meeting held in June, 2014, members of the Branch were honoured for their years of service: Sonja Pacholek - 30 years; Natalie Ostyzniuk - 35 years; Gloria Stronski - 50 years; Natalie Senyk - 55 years; Marie Soltys - 50 years; Rose Pankiw - 35 years; Cathy Luciuk - 35 years. Missing was Elizabeth Popowich - 55 years. Each recipient received a rose as well as a glass wheat sheaf in appreciation for their work in our Branch.

CAMP TRIDENT Crystal Lake, Saskatchewan

The Ukrainian Orthodox Church Camp Trident opened July 7, 2014 at Crystal Lake, Saskatchewan and ran for two weeks, until July 20. Fifty-four campers were cared for by two senior and eight junior counselors. They were: Brittany Procyshyn, Hannah Scherban, Tatianna Ochitwa, Iryna Yushchyk, Larissa Belinsky, Misha Tsymbal, Kegan Lavoy, Andriy Tkach, Tim Ostryzniuk and Keir Fedorchuch. The Ukrainian Language teacher was Mariya Volyk and the Music teacher was Vlad Osatruik, who also served as Camp Administrator. Spiritual teachers were Father Michael Faryna from Canora (one week) and Very Rev. Father Mel Slashinsky from Yorkton (second week).

Mornings started with exercises outdoors and a run up to our little Church on the hill for morning prayers. Three activities followed in rotation: Religion, Ukrainian language and Crafts. Swimming and outdoor activities were reserved for the afternoons. After supper, campers learned Ukrainian folksongs and dancing. Three groups of dancers were set up—advanced, novice and total beginners. Campers learned two poems by Taras Shevchenko and performed the song "Kozachka" at the final concert. Amazing!

Sports activities included: swimming, slip and slide, zip line, volleyball, basketball, sand box, ping pong, soccer, kite flying and many field games.

Dances and movie nights were held in the evening and a highlight of the last dance was the "Kolomeyka". A Talent Show showcased the talents and abilities of the campers.

Megan Rehalick, camp cook, kept everyone well fed. Rose Remenda taught the campers how to make their own kolach. The kolachi were frozen and, on the last day of camp, these were handed out to campers to take home and share with their families.

July 20 began with an open air Divine Liturgy served by Fathers Michael and Mel followed by dinner and a final concert. Campers, family and friends enjoyed the day. Mrs. Doris Makowsky gave a brief history of the Camp, which is celebrating its 60th Anniversary this year. Each camper and staff member received an Anniversary tee-shirt with the Camp Trident logo and 60th Anniversary imprinted upon them.

In closing, campers assembled and joined hands in the singing of "Де згода в родині" or "Where there is harmony in a family". Hugs, good-byes and tears were exchanged. 'Til we meet again in 2015!

Leona Procyshyn, President
Camp Trident Board

Ukrainian Canadian Congress – Alberta Provincial Council Presents the 2014

Hetman Awards

This year, two members of the Ukrainian Women's Association of Canada in Alberta were chosen to receive the Hetman Award for service to the Ukrainian Canadian community. These were Frances Sych of Leduc and Eileen Yewchuk of Edmonton.

Congratulations to these worthy recipients! God grant you many more years of good health and service to the community!

Frances Sych

Frances Sych has been a member of the Holy Trinity Orthodox Church of Calmar since her marriage in 1952. She also joined the Ukrainian Women's Association – Lesia Ukrainka Branch (Calmar) that same year. It was her mother-in-law, the late Mary Sych, who paid the 25 cent annual membership fee without Frances' knowledge and later said, "Я тобі заплатила твою платку, і маєш бути на зборах наступного місяця." ("I paid your membership. You better come to next month's meeting."). When Frances walked into the room for her first meeting, the women started clapping. Frances learned that they were not applauding her membership, but her appointment as Secretary, a post she has held for many years.

Catering was a major fundraiser for our Ukrainian Women's Association. As Secretary, Frances had to coordinate and plan the menus. Members were informed by letter (snail mail) as to the contribution required from them for a given function. Some years, there would be a function every weekend during the summer, plus other socials and malankas throughout the year. Each member would order 20 extra chicks to be raised for these catering events, and they would also have to pluck and clean the chickens themselves when they were needed. For a long time, there was no running water in the Parish Hall. The women would have to go to the outside pump to bring it in. Frances recalls pouring warm water over the outside pump if it was frozen. Back then, the kitchen was in the basement and the women would bring the food and wood for the stove up and down the stairs.

Frances was always involved in pyrohy and holubsti making bees, coordinating the Soyuz table at the annual Calmar School Christmas Craft/Bake Sale, holding garage sales, and selling bowls of borscht and refreshments in conjunction with the Calmar Highway 39 Garage Sale. She also volunteered at many bingos and casinos.

Frances has helped with sewing church linens, including the main

altar, side tables and church banners, plus curtains for our hall. She was the first Sunday School teacher, holding classes in her home or at the hall. She ordered resources from the Consistory Church Supply in Winnipeg. She also helped to organize summer Ukrainian language classes in our hall, taught by one of our Priests.

Frances organized pysanky, cross-stich and baking workshops for those of Ukrainian and

non-Ukrainian origin in the region, including at church camps. She also actively participated in organizing our Parish's 50th and 75th Anniversary celebrations, which included meals after a Divine Liturgy, arranging guest speakers, inviting dignitaries, anniversary books, and scrolls to members of our Branch.

Frances is a soprano and has caroled for the church as well as singing during services.

For church picnics, Frances came up with the most interesting games and activities. One time she brought women's clothing in a suitcase. The men would play musical chairs and put on a piece of clothing if they lost. All loved this. It brought laughter and made us feel closer as a church family.

Frances was also the Secretary/Treasurer of our Parish Executive for ten years and kept excellent records. She continued with this work even while going through cancer surgeries and treatments.

Frances always greets visitors and new members to our church to make them feel welcome. She brings treats for children and finds ways to praise them at every opportunity. She also sends cards to members who may be ill or in the hospital and pays them a visit when able.

Furthermore, she has made significant contributions to the following organizations: Alberta Zirka Ukrainian Dancers, Southwest Ukrainian Canadian Centennial Society, Calmar & District Historical Society, Calmar & District Senior Citizen's Club & Leduc Seniors, Leduc West Antique Society, Wilton Park Community and Second Glance, a secondhand store for the underprivileged.

Frances received the annual Calmar & District Volunteer award. She won many awards and trophies from the Edmonton Exhibition Association for sewing, gardening, and baking. One year, she won the overall prize and was interviewed on television. For the Festival of Trees, the Heart & Health Association asked people to submit heart healthy recipes. Frances submitted a recipe for chocolate meringue torte, and was called to make the torte for judging. She received first place for overall desserts. The Edmonton Journal Food Editor called her up on stage at the Festival and presented her with first prize, a trip to Victoria.

Frances Sych is a unique role model for us all. Her work ethic is amazing and her generosity is legendary. Thank you, Frances, on behalf of all you have touched!

Dianne Chubocha Wood.

Eileen Yewchuk

Eileen was born on May 19, 1944 in Swan near Willingdon, Alberta, one of seventeen children. Her parents were Wasyl and Wasylena Balan. During her high school years, Eileen became an outstanding athlete, playing softball, volleyball and basketball. She also began volunteering at the Good Samaritan and the University of Alberta Hospitals.

In July, 1969, Eileen started women's hockey in Edmonton. She travelled a lot to promote women's hockey throughout Alberta, Saskatchewan, Manitoba and British Columbia and to build hockey teams. Eileen approached the Alberta Hockey Association to get them to recognize women's hockey. Then Eileen made headway with the Canadian Amateur Hockey Association and the Canadian Hockey Association to support and recognize women's hockey throughout Canada. Her next step was to have women's hockey recognized internationally. Eileen worked to have an all female hockey team come to Edmonton from Finland. In 1983, women's hockey was finally recognized by the Canadi-

an Amateur Hockey Association. In 2006, Eileen was inducted into the Alberta Sports Hall of Fame for her efforts in the development of women's hockey.

Eileen raised a daughter, Carolyn, and a son, Greg, within St. John's Ukrainian Orthodox Cathedral Parish in Edmonton. She accompanied them to Ukrainian School, Sunday School, Ukrainian Dancing and Singing and made sure that they grew up to be proud of their Ukrainian heritage. She instilled in them her own tireless work ethic.

In 1969, Eileen still had time to help and assist Mrs. Patricia Sembaliuk with sadochok at St. John Ukrainian Orthodox Cathedral. Eileen also touched the children of the parish by working for many years in the Ukrainian school at the Cathedral, also holding executive positions during those years. Eileen has done and continues to help in the kitchen of the Cathedral since 1969.

Eileen Yewchuk represents a special kind of volunteer within our Ukrainian Canadian community, the one who puts in countless hours doing what others may deem to be tiresome, awkward work. It is, however, essential work. For years, Eileen has quietly hopped on ETS buses to go to visit the old, the lonely, the sick and the dying members of our Ukrainian community. She has been able to comfort these people as few of us can. Several have received their last human embrace from this exceptional woman or have died in her arms. Eileen has had her own near-death experience, having undergone brain surgery herself. She is a compassionate, positive and cheerful caregiver.

Eileen Yewchuk has been a member of the Ukrainian Women's Association, St. John's Cathedral Branch since 1975 and a member of the Cathedral parish since 1971. She acted as assistant to the "Sadochok" teacher and served on the Sadochok Committee. At St. John's Catering, Eileen has volunteered her services as cook, cleaner, server and laundress over the years and has chaired the Kitchen Inventory Committee. She has held other executive positions, including Vice President, President of the Benevolent Committee, and President and Treasurer of the Ukrainian Educational and Dancing Committee. Eileen assisted the dance instructors by pulling out individual children for one-on-one instruction. At Camp Barvinok, Eileen served as cook and assistant cook. She has been President of the Visitors' Committee of St. John's Cathedral and has volunteered in the Cathedral Office. At the Ukrainian Pavilion, during Heritage Days, Eileen has spent many hours. She has also volunteered in the office of the UCC-APC, serving on the Auditing and Bingo Committees, and helping with Ukrainian Days at the Ukrainian Village. She is currently the President of St. John's Seniors' Club, continues to visit the sick and dying, expertly prepares dough for paska and babka making, chairs the Cathedral Committee (cleaning and decorating the Cathedral) and regularly represents the UWAC Branch at conferences and conventions.

Leona Bridges

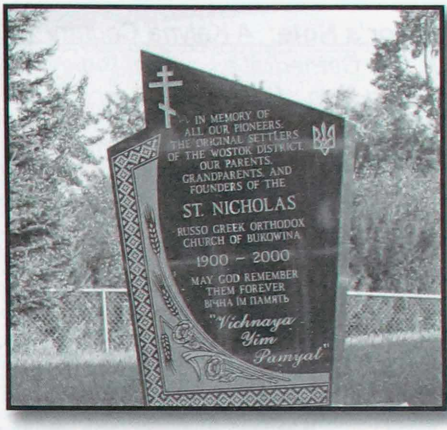
KALYNA COUNTRY

Photos taken by Orest Talpash during KALYNA COUNTRY TOUR

September 13, 2014

(Organized by TYC Edmonton and UWAC St. John's)

Right: Monument to the pioneers of the Wostok area

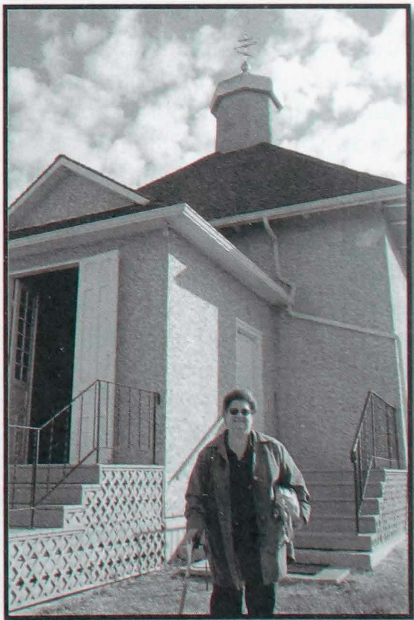


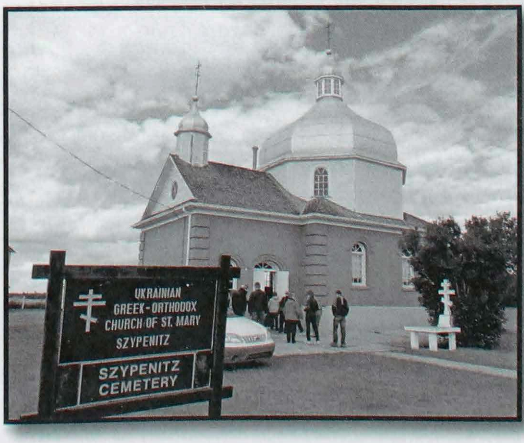
Above: Tom Ewanchuk by the church called Ispas, land for which his family donated.

Right: Jars Balan speaking inside the Szypenitz church.

Above: Jars Balan describing the unusual circumstances surrounding the death of a parish priest.

Below: Kate Hawrysh at St. Nicholas Russo Greek Orthodox Church of Bukowina, the land for which was donated by her grandfather, Hnat Babich.





Left: Ukrainian Greek-Orthodox Church of St Mary at Szypenitz

Editor's Note: *A Kalyna Country Tour is planned annually by TYC Edmonton and UWAC St. John's Cathedral as part of their joint Speaker Series. The speaker featured here is Jars Balan. Do read his most interesting biography!*

BUKOVINIAN BACKROADS IN KALYNA COUNTRY

September 13, 2014

I have travelled to many places in the world to experience and view historically significant sites. On Saturday, Sept. 13, 2014 I learned that I had grown up and taken for granted historically significant sites near my childhood farmstead in Kalyna country, northeastern Alberta. What made this experience special, was that I was on the tour with my mother, and the historical sites on the tour related directly to me and my family roots in Canada and Ukraine.

I was proud to see the one-room Bukovina School site and admitted that I attended it in Grade One. Passing by the family homestead always makes me feel nostalgic. When Jars Balan explained the significant history of Shandro and Borowitz churches with my family ancestors buried in the graveyards, I gained a new respect for these places and committed to continue to attend services, even if it is only for the annual provody. I will be sure to share the importance of these churches with family members who, like me, are not aware of their status within the greater Ukrainian Canadian community. Other members on the tour who grew up in the area explained their relationship with these sites, shared personal backgrounds and relayed stories of the area.

Jars Balan provided an informative commentary for each church visit, and for the significant historical sites we passed. He outlined facts (too many for me to remember!) and embellished these with humorous, sad and sometimes mysterious anecdotes of famous and infamous individuals, aging structures and complicated political situations.

The politics of the Russo and Ukrainian Orthodox churches was particularly intriguing because Shandro church is identified as Russian and

Jars Balan,

Toronto-born Jars Balan is the volunteer curator of Kalyna Country Ecomuseum. Since 2000, he has served as the Coordinator of the Kule Ukrainian Canadian Studies Centre for the Canadian Institute of Ukrainian Studies at the University of Alberta. He is the author of an illustrated history of Ukrainians in Canada, Salt and Braided Bread: Ukrainian Life in Canada, published by Oxford University Press in 1984, and the editor of several books, anthologies and periodicals. He has also written numerous scholarly and journalistic articles on different aspects of the Ukrainian Canadian experience, including many pieces on a wide variety of subjects dealing with the Ukrainian settlement bloc area northeast of Edmonton. Among his areas of academic expertise are Ukrainian Canadian literature, drama and church history.

In addition to his research and writing activities, Jars has worked as a heritage and eco-tourism consultant, and serves as an occasional tour guide. Since 1991, he has been the driving force behind the development of the Kalyna Country Ecomuseum, which was established on the initiative of the Canadian Institute of Ukrainian

Borowitz is identified as Ukrainian. So why are my relatives equally divided between the two churches and sometimes belong to both? I'm still not sure I can explain it clearly, but Jars gave me a sense of how this evolved. I hope that the information will appear in print at some point.

Group photo outside of the Bradenton area church

I have enjoyed and been entertained by both Kalyna country tours (the first was organized in September, 2013) and encourage TYC Edmonton and UWAC St. John's Cathedral to make this an annual event.

Julia Megley Elaschuk,
Edmonton, AB

Kalyna Country "Tour Guide"

Studies and Alberta Culture to permanently commemorate the centennial of Ukrainian immigration to Canada. The long-term Kalyna Country project is contributing to the historical preservation and tourism promotion of Canada's oldest and largest Ukrainian agricultural colony, encompassing a 20,000 sq. kilometer territory in rural east central Alberta.

Most recently Jars was involved in organizing a conference held on 17-18 October in Banff, Alberta, titled "Canada, the Great War and the Internment of Enemy Aliens, 1914-1920." His latest article, "Missed Opportunities: Early Attempts to Obtain Bukovynian Orthodox Clergy for the Ukrainian Pioneers of Alberta," appeared in the East West Journal of Ukrainian Studies in the summer of 2014. He is currently preparing for publication an annotated translation into English of Myroslav Irchan's memoiristic sketch, "Makhno and the Makhnovists," which was published on 31 December 1919 in Ukrains'kyi holos. Other works by him that are about to be printed are: "The Gathering Storm: Mainstream Canadian Press Coverage of the Soviet Union in the Lead-up to Ukraine's Great Famine-Holodomor," to be published in November 2014 in a special Ukrainian Canadian issue of Canadian Ethnic Studies; and "The Father of Ukrainian-Language Fiction in Alberta: Rev. Nestor Dmytrow's Ground breaking Prose," to be issued in 2015 by Athabasca University Press in the essay collection, Wild Words: Critical Writings on Alberta Literature.

Jars is the National Vice President of the Ukrainian Self-Reliance Association (TYC) and the President of the Alberta Ukrainian Pioneer's Association. With his wife, Dr. Lesia Boychuk, he is a member of St. John's Cathedral in Edmonton.

Марія Бурак

Минуло п'ять років з відходу у вічність нашої дорогої й люблячої Мами, Баби, Прабаби, Марії Бурак, яка упокоїлася 13-го грудня, 2008-го року. Покійна Марія була активним членом Української Православної Церкви св. Юрія Переможця в Ґрімзбі, Онтаріо, де співала в церковному хорі, була член Союзу Українок Канади відділу Княгині Ольги і допомагала в комітеті для збирання фондів. Довгими роками працювала секретаркою в Батьківському Комітеті при Рідній Школі. Понад сорок п'ять років, Марія зі своїм мужем і родиною опрацьовувала овочевий сад і виноградник у містечку Бімсвіл у Ніагарському півострові. Любов природи, родини, своєї церкви й культури давали покійній Марії велике щастя й спокій душі.

Нехай Господь благословляє Вас, Мамо, у царстві небеснім! Вічная пам'ять!

Муж, Петро Бурак; дочка, Орися й д-р. Ю. Лисик; дочка, Галя й Я. Роєнко; син, Андрій і Люся Бурак; і внуки—Юстина, Антон, Петро, Ляриса, Григорій і Люба з родиною.

Lillian Gregory
July 10, 1917 - November 22, 2013

Lillian Mary Plawiuk Gregory of Edmonton, AB passed away peacefully at the age of 96 years. She devoted her life to her church, to her family and to those in need in her community. She helped patients from mental institutions to re-integrate into the community by going to the half-way houses to teach home management skills and how to cook healthy meals. She served for many years with the Edmonton Local Council of Women as Convenor of Health and Welfare, being elected several times to the post of National Convenor for Health and three times to Vice-President in charge of Health and Welfare for the Board of the National Council of Women of Canada. She helped lead the fight to preserve precious #1 soil as farmland instead of being developed for housing and roads, and she was responsible for four Edmonton river-side parks being named for four of the Famous Five (who succeeded in women being legally recognized as persons under the terms of the BNA Act).

Lillian ran so many volunteer programs and helped so many individuals that the awards she received are official recognition for only a portion of her work: awards from the YWCA of Edmonton, the City of Edmonton, the Province of Alberta, the National Minister of Health and Welfare and the Canadian Mental Health Asso-

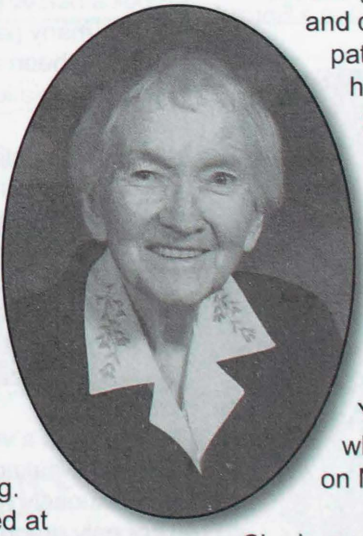
ciation. Perhaps her most prized award was the Queen's Medal, 1977, "for worthy and devoted service…" In 2001, Lillian and her husband John donated 14 computers and associated equipment to the Faculty of History at the University of Chernivtsi as a vital tool for research and communication. The Gregorys were long-time members of St. John's Ukrainian Orthodox Cathedral Parish.

Lillian is survived by two sons, Marshall (Lillian) and Robert; two grandchildren, Andrew (Mariya) and Terry; numerous nieces and nephews. Predeceased by her husband, John (May 30, 2009); parents, Walter and Emilia; sisters, Olga, Nettie and Grace; brothers, Eugene, Nestor, Bill, Borys, and Bohdan.

She passed away peacefully on Nov.22, 2013, in Edmonton and is greatly missed by her family, friends and the many people she helped in her lifetime. Вічная память.

Robert Gregory, Son

Katie (Ecaterina Stadnyk) Kwasnitza



Katie was born December 20, 1917 on a farm south of Sheho, Saskatchewan. She was the oldest of twelve children born to John and Mary (Paley) Stadnyk. She was raised on the family farm and attended Deer Creek School. The family moved to the Parkerview district where she helped her parents with the farming. For a short time, she was employed at the Zwozdesky farm and earned $6/month. She also worked for the Bilakrelys where she earned $8/month. The monies she earned helped to finance family necessities.

On October 18, 1936, she married Mike Kwasnitza. They continued to farm and raise a family in the Parkerview district. Mike drove the school bus to Foam Lake, while Katie looked after her many acres of garden, growing vegetables and fruit. Ducks, geese, turkeys and chickens were raised along with lots of cattle and other farm animals. In 1971, the Kwasnitzas semi-retired, purchasing a teacherage in Parkerview as their home. They continued to do chores on the farm and Mike drove the bus daily until he retired in 1974. Both were active members of the Fedaks' Church from 1940-1975.

The Kwasnitzas then moved to Yorkton where Mike worked for the Co-op Creamery and Katie babysat. They also did janitorial work together at the Yorkton Hotel. They joined Holy Transfiguration Ukrainian Orthodox Church in 1975. Katie joined the Olena Pchilka Branch of the Ukrainian Women's Association of Canada where she enjoyed making cabbage rolls, perogies, babka, paska and pysanky. She loved her church.

Katie enjoyed many hobbies in her spare time, including embroidery, crochet, knitting and quilting. She and Mike visited patients in nursing homes and the hospital and wished that more people would do so. She also cherished her visits with family and friends, children, grandchildren and great grandchildren.

Following Mike's death in 1996, Katie continued to reside independently. When her health deteriorated, she moved to the Yorkton District Nursing Home, where she passed away peacefully on May 11, 2014 at 96 years of age.

She is greatly missed by her children, grandchildren and great grandchildren as well as a brother and sister and many nephews, nieces and friends.

Вічна їй пам'ять!

The Kwasnitza/Stadnyk Families

Ольга Тихончук

Молитовно згадуємо дорогу Ольгу Тихончук, яка відійшла у вічність 12-го січня, 2008-го року, любляча Мама дочок, Ліди й Соні, і рідна сестра Марії Бурак. Покійна Ольга була член Української Православної Церкви св. Юрія Переможця в Сейнт Катеренс, Онтаріо, де належала до клюбу сеньорів при громаді. Понад сорок років, покійна з мужем, Мусієм, який упокоївся в 1999-му році, були активними членами Української Православної Церкви св. Софії в Ватерлу, Онтаріо, де обоє працювали щиро в розбудові громади й співали в церковному хорі на славу Богові.

Вічна пам'ять, Хресна! Спіть спокійно з Богом!
Племінниця, Орися Лисик,
Ошава Онтаріо

Jean Zotek 1921-2014

Jean Zotek of Edmonton passed away on September 12 at the age of 93. She was the fourteenth child born to Erena and Speridon Cherniwchan. Jean was the only remaining first generation Canadian Cherniwchan. She grew up on the family farm near Bellis, a community called Wahstao, Alberta where she helped her mother with everyday responsibilities and chores of farming. At the age of 15 she moved to Toronto and was a full time nanny for two little boys. After a couple of years she returned to Edmonton to be part of a bridal party.

Jean decided not to return to Toronto but with a desire to see more of Canada, moved to Vancouver. Here she met Andy Zotek and as she described "we dated and we married". They married on July 25, 1948 and were married for 61 years. They had one son, Ron. She was an amazing example of what it meant to be the matriarch of the family.

Andy and Jean along with their son Ron farmed in the Lilyfield area near Vilna for 22 years. In 1968 they moved to Edmonton but continued to work on the farm on weekends. Jean got a job at the Glenrose Hospital catering department working alongside her sister-in-law, Helen Repka. She spent 14 years working in the kitchen at Glenrose.

In 1976 Jean became a member of the St. Michael's Ukrainian Women's Association in Edmonton. Over the years she was President, served on the Benevolent Committee, Telephone Committee, Church Committee, Bazaar Committee, Nursing Home Committee as well as being a cook's helper and making cabbage rolls and pyrohy for many parish functions. In her quiet manner she has been a very valuable asset to the Women's Association.

She had mastered the art of making kolachi and had donated many of them to our bazaars. Before she sliced a loaf of bread or a kolach, she would turn it over and make the sign of a cross. When asked why she did this, her response was "I've always done it this way". We often forget to give thanks for the bread we are about to eat. Jean never forgot.

Jean was a very generous woman. She willingly donated baked goods to the bazaars. She was continuously nurturing, thoughtful and loving. As her only grandchild, Amanda, said "she blessed us with her unconditional love and kindness, and we are all a little more kind and loving for having known her." May her memory be eternal!

Dorothy Stachniak
President, St. Michael's UWAC
Edmonton

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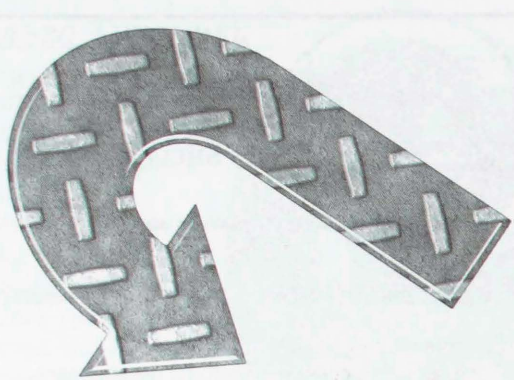

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ARTIST IN THE SPOTLIGHT

WILLIAM KURELEK, OUR "VAN GOGH"

In December, 2012, I was privileged to view the largest retrospective exhibition ever of paintings by William Kurelek, Ukrainian Canadian artist extraordinaire. It was entitled "The Messenger" and was organized by three Canadian Art Galleries—Winnipeg, Hamilton and Greater Victoria. To say that William Kurelek was extraordinary is a gross understatement. In my mind, he is Canada's Van Gogh.

Reading through his biography on the website www.kurelek.ca, Kurelek's character emerges. The man was deeply spiritual, well travelled, well educated, hard working and tormented. He expressed himself by painting. He willed himself to "make a difference" by sending out messages through his works. He sincerely hoped for a better world.

Video clips of Kurelek show him to have been a handsome, diminutive, wiry figure. He speaks articulate English without any Ukrainian accent—he was born in Canada and so was his mother before him.

The Ukrainian Museum of Canada, Alberta Branch, Edmonton is privileged to own some of his original paintings. The story goes, that when he lived in Edmonton, the Ukrainian Women's Association of Canada helped him out by buying him some furniture and he repaid them with a painting or two. What a gift!

In 1965, William Kurelek was commissioned by the Toronto branch of the Ukrainian Women's Association of Canada (UWAC) to produce a series dedicated to the pioneer experiences of Ukrainian-Canadian women. The series was scheduled for unveiling in 1967, the 40th anniversary of the UWAC, the 75th anniversary of Ukrainian settlement in Canada, and Canada's centennial. He completed "The Ukrainian Pioneer Women in Canada" series, dedicated to his mother, and displayed the paintings at the Ukrainian Pavilion at Expo '67 in Montreal. Works included Mama, The Third House, Ukrainian Canadian Farm Picnic, and Material Success.

In 1971, the artist travelled through western Canada and painted most of what would comprise the series Prairie Boy's Winter, which later appeared as an illustrated book that was named by the New York Times as one of the best illustrated and outstanding books of the year. That same summer, I was working for the "Save the Ukrainian Canadian Heritage" project in northeastern Alberta. I must have come pretty close to meeting the great man himself!

Our back cover features his print, "Ukrainian Christmas Eve Feast", from the "Ukrainian Pioneer Women in Canada" series, all rights reserved by the UWAC.

Leona Faryna Bridges

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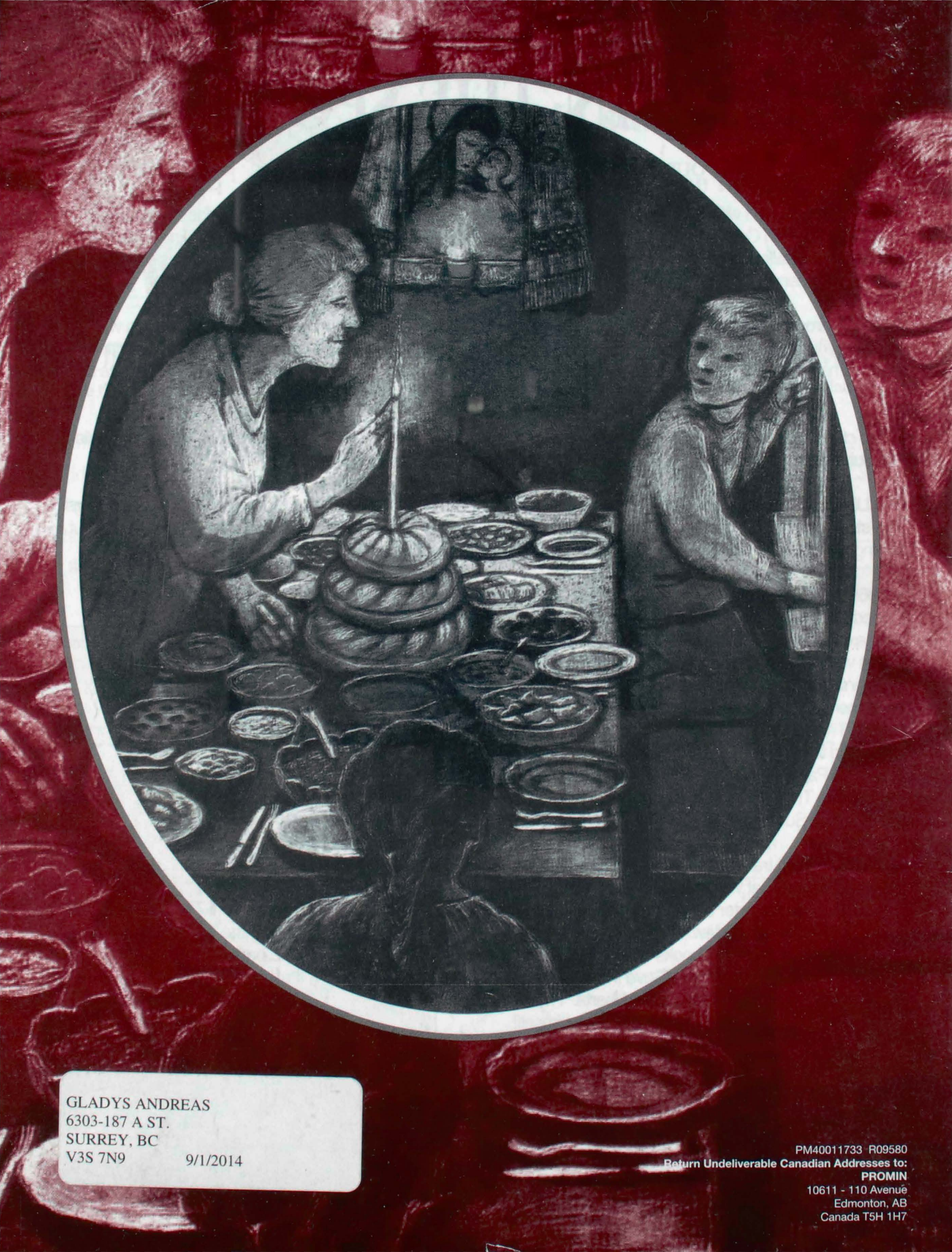

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